

THE WESTERN STANDARD

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TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.]

SAN FRANCISCO, FRIDAY, MAY 22, 1857.

NUMBER 11.

Poetry.

(From the Millennium Star.)
Up! Arouse Thee, O Beautiful Zion.
Up! arouse thee, O beautiful Zion,
Wake, awake, 'tis the warder's deep cry,
For the season of slumber hath ended,
And the spoiler is watchful and nigh.
With courage elate, and heart to be great,
All deadly incubance cast down,
Gird on for the fight, your armor so bright,
For the prize is a glorious crown.
Up! arouse thee, O beautiful Zion,
Give the muzzoon care-chads to the wind,
When the bugle's shrill summons is—Bally!
'Tis but cowardice that lingers behind.
You've foes to be fought on each heart and home,
Then fix'd be your purpose, and high,
With God at your head, O feel not dismay'd,
But press forward to conquer or die!
O who would shrink from the glorious strife,
With so dazzling a prize in view?
Who so base as to herd with the traitor?
It sparketh not dastard for you.
Who with nerve like steel, and soul that can feel
For the good, for the pure, and the brave,
Will be foremost in right, and trust God's might—
The honor is thine—the heav'n as can save!
Destruction and gloom hangs over the earth,
Though unseen by the worldling, throng,
And hark! there'll be death in the echoes
Of the gathering, ominous storm:
Then arouse thee, O beautiful Zion,
Wake, awake, 'tis the warder's deep cry,
For the season of slumber hath ended,
And the spoiler is watchful and nigh.
GLASGOW. E. M.

LETTERS

BY ORSON SPENCER, A. B.
IN REPLY TO THE
REV. WM. CROWELL, A. M.
LETTER XIV.
SUMMARY AND FINAL APPEAL.

[CONTINUED.]
SYSTEMATIC efforts were made, more than once, to prevent the influx of provisions into Nauvoo, in order that famine, in a land of plenty, might coerce the inhabitants to flee their city, in building which they had sweat and toiled, and many had died. Time and again, steamboats were halted and searched, in order to stop barrels of flour going to Nauvoo, that had been purchased by our citizens in a time of scarcity at St. Louis. And provisions and other necessities had actually to be freighted from Madison and other river towns, in order to escape detection. Teams loaded with pork from inland counties were arrested, and turned to other markets, as though it were an acknowledged seige for the purpose of causing starvation. I know these things to be true, and my blood warms with mingled pity and indignation at the recollection of scenes of which I have been an eye witness.
At this time, and in this day of revivals, where were the ten thousands of priests that officiate at the altar? Where were the innumerable converts to modern christianity? What part did they all take towards regulating public opinion, and preventing human slaughter?—The sons and daughters of the parsons were there in affliction for the gospel's sake; and so less than two venerable pensioners, Hatch and Hinsdale, that fought in the revolutionary struggle for American Independence, were there, and were driven from their country for maintaining the right of conscience.
Now, who ever heard in all America of a priest pleading publicly against these outrages, and impugning the throne of God in behalf of these suffering sons and daughters of God? Modern American christianity must redouble her gracious sanctimonious looks, in order to cover up this horrid indifference to lawless violence and suffering humanity.
The statesman that fears not God, nor regards man, may have some complacency of apology for his indifference; but American churches have none. But, where were the statesmen that make high professions of patriotism, and sensitive regard for the national honor of the

United States? Could no disgrace accrue to the nation, when twenty thousand peaceable citizens were violently robbed of millions of property without a shadow of requital? What security can foreign emigrants have for colonizing on the western lands, if whole cities and towns may be depopulated at a single blast of the popular caprice with impunity? What regard can American statesmen be supposed to entertain for the sacred and inalienable rights of the people, while no man ever opened his mouth either in the halls of Congress or of state legislatures against the most palpable and gross infractions of the constitution that ever transpired since the existence of the United States government.
The constitution guarantees to every man the right to worship God according to the dictates of conscience, and without molestation. It promises the right of property, and the defence and protection of peaceable and unoffending citizens; but millions of property have been illegally plundered, and thousands of patriotic and worthy citizens have been deprived of the liberty of common citizens, and forced into the wilds of the mountains in the most inhuman manner. Had any foreign nation committed a small part of this damage upon their commercial interests, would not the national executive have demanded redress for spoliation, even at the mouth of the cannon?
But I would not have you think, sir, by these remarks, that I entertain any acrimonious feelings towards my country. No; far from it. I love my native land, though cruelly exiled from it, because it is in that land that liberty is destined to flourish above all lands. That land has been set apart in the councils of eternity, and dedicated as the nursery of virtue and religious liberty. That is emphatically a land of promise. Its very soil is hallowed above all others, for the literal production of truth.—There the blessings promised to Joseph are to be first displayed and enjoyed. There the ensign is to be first lifted up to all nations; and all nations or the upright of all nations, are to flow together there. Every description of product and variety of climate is there. Notwithstanding the degeneracy and corruption of the civilized portions of that land, there is more toleration in the government and constitution, and more facilities for the introduction and spread of gospel truth in that land, than any other under the whole heaven. It is the very place, and probably the only place on this planet, where the true and eternal kingdom of God could get a footing, and survive the blasts of persecution, and the rage of fallen and apostate spirits of men and devils. Hitherto the Saints of God have been slaughtered, or compelled, like the city of Enoch, to forsake the earth.
But the Book of Mormon, and the angelic message to the young man Joseph, have dug the grave of apostasy, and laid the axe at the root of false religions. The earth is destined to enjoy a reign of righteousness, and a happy period of rest. Truth must and will prevail, and the kingdom of our God will be established in the mountains of Israel, just where all the prophets that have spoken of it, saw it rise and flourish, never more to be thrown down.
When thousands that now compose the Church, and who have proved before the American people that the cords of their union can not be sundered by the hottest thunderbolts of persecution, are assembled in the remote, extensive, and fertile valley of the almost unknown mountains, they will be for ever invincible. With their peaceable and inoffensive habits, which have characterized their movements from the beginning, no people will ever be likely to assail them again, all their numbers and strength will be too formidable. The accusations to this people have never been so great as during the last six months. The certainty that this people will survive all opposition, and triumph over every obstacle, was never so palpably manifest as at this very moment. Famine and war, pestilence, bankruptcy, treachery, and distrust, are causing panic and fear among the nations. Those who love peace and retire

ment, and abhor contention, crime, and revolution, must seek an asylum among the Saints, for it can not be found elsewhere on the earth.—The Lord God himself will stir up the nations to anger and thrash them as with a flail, and sift them as with a sieve. And the honest in heart will flee to the Lord's hiding place, in ships and in companies, even as clouds and as doves to their windows.
While the unity of great and powerful nations is undergoing a rapid conversion into fractional weakness, the strength of Israel is accumulating and augmenting beyond all former precedent. The materials of which this body of people is composed are not like the heterogeneous masses that constitute other nations; but they are select and chosen ones out of every nation whose views—religious, political, social, and pecuniary—are previously all cast in the mould of unity; like the materials of Solomon's temple, they are all fitted for their place and destination before they are brought together. The ten millions of Mexico could not stand even before the ten thousand of the United States; because the latter were united and subject to orderly discipline; while the former were distracted and divided. The hosts of Israel have never yet offered the first forcible resistance to the violent and lawless assaults of their enemies; yet the principles of self-defence are alike compatible with their feelings and their faith, and by no means obnoxious to the practice of Abraham, Joshua, or David, or even Jesus Christ.
To be Continued.
(From The Mormon.)
A LOOKING GLASS;
IN WHICH TO EXAMINE OURSELVES, TO SEE WHETHER WE BE IN THE FAITH.
EDITOR MORMON.—Dear Sir:—I find in my travels in the United States, many who profess to be brethren, or members of the Church of the Saints. Among these there are a few who appear to deceive themselves, and think they are in the faith when they are not.
If we inquire of a man whether he is in the faith, he will say, O yes, I am firm in the faith of "Mormonism." I can not consistently be anything else, I can see as clear as the noon day sun, that the doctrine is scriptural, and that other modern systems are inconsistent with themselves, with each other, and with the Bible. Now this same man, who considers himself thus firm in the faith, being a man of means, will not lift a finger in the cause which he professes to believe. Or if he does, it is in a small way, and but very seldom.—It is also done grudgingly—and in many cases because somebody urged, or teased him into the measure. He does nothing willingly or voluntarily, except, perhaps, the customary hospitality, of lodging and of feeding the Elders.
When it comes to clothing an Elder, or bearing his travelling expenses, or assisting to support his family, it is out of the question, the man never dreams of such a thing.
When tithing or donations are called for, or when he is required to sell out and gather with the Saints, he never makes a move. In short, he never thinks of co-operating with the Priesthood and Kingdom of God.
If he is questioned to the point, it will be found that he does not exactly believe in the gathering, or in tithing, or in some other peculiarities of the faith.
Well, brother, what is the peculiar system which you do believe? Or what is "Mormonism," as embraced by you?
Why, sir, I believe in the first principles—the Bible doctrines of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, &c. I also believe in praying, going to meeting, singing, preaching, &c. and in living a moral life. But all this has very little to do with money, or with gathering to some particular place, or co-operating with the body of Saints in temporal affairs.—If I sing and pray, &c. I shall inherit the kingdom of God at last.

Now it appears to me that such a one is deceiving himself, and that, in reality, he is not in the faith at all.
Let us look at this kind of faith in the mirror of another age, and see what it will amount to. Noah, for instance, was a Prophet, a preacher of righteousness. He, of course, taught first principles, as all God's messengers do. He required repentance, and the fruits of righteousness. He, no doubt, required the converts to obey the ordinances of God—to live morally, go to meeting, sing, pray, preach, &c. But he also foretold the destruction of the wicked, and the way of escape, or the means of temporal salvation for the righteous.
His followers must, therefore, not only believe and repent, and obey the ordinances, and live moral lives, and attend church, and pray, but they must close their business, gather up their means, withdraw from the fellowship of the world, and cease to internary with them, if they would save their children.
They must actually remove to the vicinity of the Ark with all their means, and there be dictated by the authority of Noah, his agents, and assistants, so as to co-operate with others in the same interests, in all their means and labors. Thus an ark could be prepared, with all its water, provisions, &c., for man and beast, and fowl and creeping things. They must, perhaps, produce food to support the hands while they labored on the ark, or they must burn coal, or work in the smith's shop, to make and repair the tools, or to manufacture the nails, pins, and spikes; or they must make a road to the forest, or to assist in felling trees, and hewing and transporting timbers, or sawing plank; or perhaps it would fall to their lot to work on the body of the ark, inside or out; or in planing and fitting flooring, or decking, or partition ceilings, or stalls for animals, or storage rooms. Or they might perhaps work in the cooper's shop in preparing water oaks, or in the meadows in cutting hay for the animals, or in gathering it and storing it away in the ark; or in drying meats and fruits, and gathering grains and other provisions. Or it is possible they might be appointed to travel and preach, and warn the world; or to select and purchase cattle or horses, sheep or swine, male and female, for the preservation of the best breeds of these animals. And finally they must put themselves and their families on board, with all the necessities of life. And if they had any gold or silver or precious jewels left after all these outlays, they must, if they would preserve them, bring them on board, and treasure them up in the ark. Thus it is evident that they must be wholly dictated to by the leaders of Prophets, in their labors, and in all their temporal affairs and interests.
Now let us suppose, in the days of Noah some converts who received the first principles of Noah's preaching, who believed and repented and lived moral lives, and obeyed the ordinances; and who attended church, sang, prayed, preached, commented on the old prophecies of Enoch, and Seth, &c.
In process of time Noah, being too busy with the ark to go himself, sends out missionaries to these pious branches of the Church, or professed Noachites, to instruct them in their duty, and to inquire if they were firm in the faith of Noachism. O yes, says every one of them, we are firm Noachites. Well, then, says the messenger, God requires you to sell your possessions and gather up your means, and emigrate to the vicinity of the ark, and devote your money, your goods, your time, and your native interests in furthering the Cause of the Ark, &c. But, as this will take some little time, you are invited in the mean time to furnish what ready means you can consistently spare, in pushing forward the great work of temporal salvation; that we, through faithfulness, may be heirs of the world when it is cleansed from the wicked by water.
O, say the professed Noachites, then it is our money and goods, and labor that you are after, is it? You wish to control our temporal interests? Well, sir, you can go home again

and inform Mr. Noah, that it is only in spiritual things, or in matters of religion that we are willing to be dictated. We profess to be able to manage our own affairs, and no man shall dictate our financial matters nor teach us where to emigrate, or when or where we go, or come. "We are individual sovereigns," and no man shall rule over us. Not but what we are firm believers in Noachism. That is, we believe in the first principles just as he has laid them down; we believe in faith, repentance, and obedience to the ordinances. We also believe in a moral life, and in going to church, singing, praying, preaching, &c., but nothing more.
But still, lest you might consider us indifferent or unfriendly, we will treat you with hospitality. But as to clothing, travelling expenses, and aid for your families while you are round warning the world, or teaching us, you must run in debt for it, or do without it, or get it where you can; we have no concern in that matter. But—stop a moment—let me see—here is a dollar for you; we wish to be liberal—and finally, come to take second thought, we will donate a few dimes to the building of the ark; but you must consider it a mere charity on our part, and thank and bless us for it. We, of course, have no personal interest in the matter, but we wish to be charitable to our brethren. O—By the bye, we wish you to stay till to-morrow; a wedding comes off. Our daughter is going to be married to a rich gentleman; he is not exactly a Noachite, but he is a very fine man, a real gentleman; he thinks everything of our daughter, and will make a most excellent husband. Besides, this is the last single daughter we have. The others have all "married well," and are very well situated in life, although none of them exactly believe in Noachism, but they come to meeting once in a while just to please us—in short, they are very friendly.
The messenger sees how it is, stays to the wedding, pities all parties, but cannot enlighten them. He finally blesses them for their hospitality and charity, and returns to Noah to report progress.
Now query: What would Noah say of these Noachites?
Why! he would doubtless say: Poor blind souls, they are to be pitied. They think they are Noachites, but alas, they deceive themselves. We will thank and bless them for their little kindnesses and charities, and will struggle on as well as we can in our duties of building the ark, and warning the world.
These professed Noachites have no real faith; they are not, in fact, Noachites at all. They are not fit for the kingdom of God, and to be joint heirs with us to a new world after the flood. They must, therefore, with all their prayers, religion, morality, and charity, perish with the disobedient, and miss salvation in the kingdom of God.
At length the ark is finished, furnished, and peopled. The obedient sail off in triumph over the fragments of a ruined world, and finally become heirs of a whole earth, when it is cleansed by water.
The professed Noachites lose their lives and all their property. Their sons and daughters, mixed up with the world, although they "married well," raised up children and bequeathed property to perish with them in the flood.
"And so," said Jesus "shall it be in the days of the coming of the Son of Man."
"Mormonism" has come forth, not only to call people to believe in Jesus Christ, repent, live a moral life, obey the ordinances of God, go to church, sing, pray, and preach; but it has come forth to prepare the way for the coming of the Son of Man. It has come to gather the Saints, and build up the kingdom of God as a strong-hold, or refuge, in the day when the wicked are overthrown. If a person has any interest at all in the kingdom of God, all his interests are in it. He cannot consistently have any interests outside of it. He cannot consistently be a man believing "Mormonism" at all, he must believe, not only in faith, repentance, and charity, and the laying on of hands

for the gift of the Holy Ghost, morality, prayer, and singing; but in the utter overthrow of the present political, religious, moral, and social institutions, and the building up of the kingdom of God, and its righteousness in their stead, to stand forever. Therefore he can have no interests, motives, or affections aside from the same.
Such a man, as soon as he sees the light of the kingdom, will begin, with all his might, mind, and strength to shape his affairs, and to place himself, his family, his property, his labors, and all his interests, in a situation to be controlled, and properly directed by the Lord and His servants, in a way to co-operate with others who are interested in the same joint interests.
He will, in the mean time, if a man of means, in all wisdom and prudence, assist the Elders in their travels and missions, and bear their expenses and burthens. He will tithe himself, and also donate liberally from time to time, while he is getting ready to gather with the Saints. He will say to his son or daughter, do not marry out of the Church, and raise up children to perish with Great Babylon, for all corrupt institutions are about to be overthrown.
He will, in short, to use a figure, spend his treasures and his labors purely to build and provision the Ark, and warn the world; and then will get into it himself with his family, and all his remaining treasures.—And thus he will lay the foundation of permanent riches, and become a joint heir with the Saints in the inheritance of a renovated world, when the wicked are cleared out of it by the judgments of the Almighty.
Yours, &c.,
P. P. PRATT.
Philadelphia, January 19, 1857.
THE PROGRESS OF LIFE.—Men rejoice when the sun is risen; they rejoice also when it goes down, while they are unconscious of the decay of their own lives. Men rejoice on seeing the face of a new season; as at the arrival of one greatly desired. Nevertheless, the revolution of seasons is the decay of human life. Fragments of driftwood meeting in the wide ocean continue together a little space; thus parents, wives, children, friends, and riches, remain with us a short time, then separate—and the separation is inevitable. No mortal can escape the common lot; he who mourns for his departed friends has no power to cause them to return. One standing on the road would readily say to a number of persons passing by, I will follow you. Why, then, should a person grieve, when journeying the same road which has assuredly been trodden by all our forefathers? Life resembles a cataract rushing downward with irresistible impetuosity. Knowing that the end of life is death, every right-minded man ought to pursue that which is connected with happiness and ultimate bliss.
GLASGOW, in 1550, was only the fourth town in Scotland; a hundred years ago, its population scarcely exceeded twenty-five thousand souls; now, in the number of its inhabitants, it is second only to the vast metropolis of the united empire. In the recent war it gave seven thousand recruits to the army. Eight years ago, the Clyde could admit only a few lighters from Glasgow; now America, India, and China float their vessels into the harbor of Glasgow. The University vies in its scope of teaching and its collection with the most renowned of the world.
A MAJOR RIVER.—In the province of Andalusia, Spain, there is a river called the Tinto, from the hue of its water which is as yellow as topaz. If a stone happens to fall in and rest upon another, they become perfectly united and crystallized. All the plants on its banks are withered by its waters whenever they overflow. No kind of verdure will stand up where its waters reach, nor can any fish live in its stream. Its waters contain the exact of mercury and live in solution, hence their destructive influence on fish and herbage.

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FRIDAY, MAY 22.

Extermination of the Mormons—A Blood-thirsty Editor.

The editor of the *Alta California* in a long leader in yesterday's issue, works himself into a perfect rage over the "Utah problem," and indulges in the most foolish and intemperate language upon that subject. The text which he has taken, is the letter of Judge Drummond to Mr. Attorney General Black. This Drummond letter we have already referred to in another column. But the *Alta* says, "however strong may be the denial of these assertions by the Mormons and their sympathizers, the evidence is incontrovertible, accumulating as it has for several years past, by the reports of every one who has spent any time among them, until it is backed up by the solemn reiteration of one high in the confidence of the government, and whose untarnished reputation would of itself alone have sustained the charges."

We have denied these assertions—emphatically and indignantly denied them, but can produce the evidence of gentlemen as high in the confidence of the government, and of as untarnished a reputation as Judge Drummond, to support us by our denial. The editor of the *Alta* has either a very treacherous memory or he has willfully misrepresented, when he says that the reports for several years past of every one who has spent any time among the Mormons has been confirmatory of the slanders of Drummond. We are willing to compare testimony with testimony, to meet authority with authority on this subject, without the slightest fear as to the result. We will neither appeal to the testimony of Mormons nor of those who are known as their sympathizers; but we will take that of gentlemen whose social position and standing and public reputation are immeasurably superior to Drummond's, and we will prove by them that he has willfully and maliciously defamed both Governor Young and the people of Utah.

As we have not space in this article to give lengthy extracts, and his charges are principally against Governor Young, we will merely quote from a memorial forwarded to President Pierce, and signed by several prominent U. S. civil and military officers, as well as other gentlemen of unblemished reputation, whose opportunities of obtaining a knowledge of Governor Young's character and the nature of his influence over the people, were equal, if not superior to those of Judge Drummond. The object of the memorial was the re-appointment of Brigham Young as Governor, and Superintendent of Indian Affairs for Utah. They state:

"Whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal intercourse, we find him to be a firm supporter of the Constitution and Laws of the United States, and a tried pillar of Republican Institutions; and having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of Constitutional Liberty, the rumors in the States to the contrary notwithstanding. And it being our unqualified opinion, based upon the personal acquaintance which we have formed with Gov. Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; that he is decidedly the most suitable person that can be selected for that office.

The italics are ours. The name of J. T. Kinney, Justice of U. S. Supreme Court, heads the list as Chairman, followed by those of E. J. Steptoe, Lieut. Col. U. S. Army; Major Reynolds, Capt. Ingalls, and several other officers, with that also of Hon. Leo Shaver, Asst. Justice of U. S. Supreme Court.

If having an "untarnished reputation" and being "high in the confidence of the Government" are the qualifications giving weight to and sustaining the testimony of Judge Drummond, how overwhelmingly conclusive must be the calm, unbiased and incontrovertible testimony of these gentlemen. They had no revenge to gratify, no spleen to vent in recommending Brigham Young to the Executive as a man eminently worthy of the office of Governor; but this can not be said of the man who has maligned him. Will the editor of the *Alta* be liberal and honest enough to acknowledge, after he reads this (which is not a title of the evidence that can be adduced,) that he was either mistaken when he said, that the reports of every one who has spent any time among the people of Utah are similar to these assertions of Drummond's, or that he has been guilty of wilful perversion? We shall see.

But it was not to allude to Drummond and his slanders particularly that we commenced

this article. It was to call public attention to the sentiments given utterance to by this creature who aspires, in his character of editor, to mold and control public sentiment. After indulging in a long and bitter tirade against the Mormons because of their alleged crimes, he says:

"In discussing this matter, we feel an inability to suggest any other remedy for this growing evil, other than a resort to physical force and the bringing of the military arm of the nation into requisition, even though it would a war of extermination to this horde of villains."

In alluding to this sentiment we feel our inability to express our detestation of and utter contempt for the man who would give publicity to such a suggestion. Condemn the Mormons and recommend their extermination for practicing crimes, and yet immediately have recourse to a crime of such magnitude that is comparison with it the worst crimes the Mormons ever were accused of sink into insignificance! Even were Drummond's statements true, of how light a hue are the crimes of which he says they are guilty to this fiendish and inhuman one recommended by the moral (?) editor of the *Alta California* to the people and Government.

In a leading article published by him a little more than a month ago (April 17th) on the subject of "Mormonism," he says:

"Violence then is not to be thought of as a means of eradicating this pernicious error. Such a course would be no less impolitic than unjust. It would tend to strengthen rather than invalidate the evil at which it was aimed; and it would be unjust, because the great mass of the Mormons are not only sincere in their faith, but many of them are comparatively moral and upright in their lives."

We give his own language verbatim. Mark the portion we have italicized. By his own words shall this chameleon-like editor be judged and condemned: one month ago the Mormons were not only sincere in their faith, but many of them were comparatively moral and upright in their lives, and yet now he suggests as the only course to be pursued towards them, their total extermination!!! If they are a "horde of villains" because Judge Drummond asserts that they have committed crimes, of how deep a dye must we conclude the villainy of the editor of the *Alta California* to be when we have his own published words to show that he desires nothing less than the total extermination of a people sincere in their faith, and moral and upright in their lives? We leave it for every just man to answer.

Not content with this exhibition of his evil nature on this point, he proceeds to say what ought to be done to the people of San Bernardino. The situation of that settlement is too well known for him to amplify upon the evils that exist there; but he nevertheless thinks that expatriation or a withdrawal from them of their right of suffrage would be but mild treatment! How it would please this would-be Nero to make slaves of those he could not exterminate, by excluding them from all participation in the formation of the laws of the commonwealth. Let this but be accomplished and the victims of this tyranny would be in more intolerable bondage and wear a more galling yoke than the most abject serf that treads the earth. And this man prates about philanthropy, and delivers long homilies about freedom and morality! Out upon such morality, philanthropy and freedom say we, and let them perish with their advocate.

Even if the people of San Bernardino have exercised all the trickery and cunning that they dared in deciding the political destinies of the State, or even if they should have been guilty of selling their suffrages for a price, as he asserts, (which, by the way, they never did nor never would condescend to do) must they be punished with wholesale expatriation for these sins? Is this the punishment the law enforces? or is there one law for the Mormons and another for those who are not Mormons? If the editor of the *Alta* has any evidence that they have been guilty of trickery and fraud or bartered their suffrages for a price, why does he not hand it over to the proper authorities, and let the guilty parties be punished? Or must it be visited without discrimination upon the heads of all who bear the hated name of "Mormon"? Where there is a seller there must be a buyer, and if, in the opinion of this editor, expatriation and disfranchisement ought to be the penalties inflicted upon the Mormons should one or more of their number sell their suffrages, what punishment, we would ask, is to be administered to the buyers? Or is the ability of a man or men to buy votes to be set down by the editor of the *Alta California*, in accordance with his peculiar views of morality and justice, as a recommendation or test of eligibility to honor and office?

We have barely space to rapidly glance at the many foolish ideas advanced by this editor in the article to which we allude, but enough has been touched upon to set off in a strong light some of the many inconsistencies with which it abounds. A man such as this man evidently is, so destitute of moral and just principles—if this article be a fair expression of his feelings—ought never to be permitted to occupy a position where he could influence the popular mind; for if his prejudices should be roused, whether by a just cause or not, he would disregard constitutions, laws, order and every thing else that might stand between him and the accomplishment of his purposes; it would matter not whether the anticipated victims were Mormons or anti-Mormons, Chris-

tians or Pagans, Jews or Moslems, if they were in the minority and he thought he would be safe, his principles would never prevent him from urging their massacre.

Who are the Latter-day Saints?

It is to be hoped, that when "Mormonism" attains additional notoriety in the world, Christians and editors will pause in their efforts to asperse the character of God's Saints, and honestly inquire who the people are whom they have calumniated so vilely and persecuted so cruelly. Men and women who have made the sacrifices which Mormons have made, and endured that which they have endured, are not supposed to be of weak minds, unstrung nerves, cowardly hearts. The world accords the noblest qualities to the Pilgrim Fathers and mothers, the Waldenses, and the early Christians, because inferior minds were unequal to the task of facing the religious world's scorn and hate, or of meeting and withstanding the fearful opposition they both met and withstood even unto death. Imbeciles and hypocrites are not sufficient for such things, though they can without difficulty float down the popular current, and while throwing up their caps with the crowd or groaning out the response at church, be considered most excellent Christians!

The history of the Latter-day Saints has been uniformly a history of endurance, calling into requisition the nobler and redeeming qualities of human nature. To forsake the religion of their fathers—to surrender the ties of home and kindred—to lose their good name—to pass thro' the vexations and trials of gathering together at a distant point—to mingle there with people of a different education from theirs—to be driven from place to place, losing their property, and exiled in poverty, and want—to see their apostles, prophets and holy men martyred—their wives and daughters of unsullied virtue ravished and killed; to pass thro' all this and more, and still cling to their faith with all the energies of their souls, and hold themselves in readiness to bravely and cheerfully pass thro' whatever God pleases yet to send, has required and does still require men and women endowed with more than ordinary intelligence, fortitude, resolution and piety. We appeal to the candor of the public in those places where our elders have organized societies, if the most of those embracing the Mormon faith had not been, previous to that time, considered as persons of intelligence and understanding. We appeal to immigrants who tarried, for a time at Great Salt Lake City on their way here, if they did not notice the general intelligence which seemed to pervade society there. The Latter-day Saints, then, are not a horde of ignorant fanatics believing they know not what and doing they care not what, but are a society of reflecting men and women who are carefully seeking the glory of God and the salvation of souls. It is true, all who have embraced "Mormonism" are not of this sort; for the gospel net gathers of all kinds; and, as in clarifying liquids, the scum and impurities rise to the surface and are first to be seen, so in this church; the tricksters and dishonest are sure to meet outsiders while the true Saint is unobserved minding his own business; but the great mass of the Saints are sincere worshippers of God; because it is their nature to be sincere; and honest, because they cherish honest principles. Their industry is of world-wide fame, and of their kind feelings even to their enemies, many a way worn and hungry immigrant for California can testify.

The Mormons are represented by the world to be but a horde of outlaws and harborers of rascals; and under this impression it need not be surprising that such characters occasionally find their way among them; but it does not take them long to ascertain their mistake, and to find that the air of Utah disagrees with them. When such reach California or some other congenial clime, they have but to cry, Curse the Mormons! and men of all classes from the priest in the pulpit to the sot that reels along the pavement cry, Amen! One would not have supposed that the rummy and the parson were so nearly related, did not Mormonism force out their real nature and show them to be essentially one in heart, one in spirit, one in hate to those whom God loves, and of that which He blesses and approves. The Mormons from the first have been accused of treason and sedition, tho' not the first act of either has yet been proven; but contrariwise, our acts during the Mexican war showed beyond a doubt the loyalty of the Saints to the American government; for when we were in the wilderness, without food or shelter, surrounded by thousands of savages, and the aid of every man was required to protect and sustain the camp; the government, as if to extort some evidence of rebellion from us, required the strength of Israel to march to California and fight the battles of that country which had murdered our best men; robbed us of our all and driven us into exile! The alacrity with which we responded to that call ought to forever silence that cruel charge of "treason" which seems to be a fixture in the croaking throats of editorial frogs, and the hideous nightmare to existing hypocrites. Ministers and their satellites have called us impostors and our doctrines "damnable heresy"; why have they not proved this to us and to the world? If Mormonism is an imposture, and yet some-thing and gathers strength in the midst of

Christian civilization and enlightenment, will not the future historian set down the Christian clergy of the nineteenth century as the veriest asses and the most intolerable nuisances that ever disgraced the pulpit? Will not posterity be astonished that Christians should pay their priests gold by the ton to build up truth and pull down error, and that they should do neither the one nor the other? Now we do say to the world, that the Latter-day Saints are a people who can not be destroyed by violence: for tho' crushed to the earth they will rise again with increased numbers, and greater power with God. Mormonism cannot fall through the mis-statements of its opposers, for the truth will eventually be known and the reaction will be altogether in its favor. Slander and violence have been the weapons used to combat Mormonism, with what effect all can see. There remains one weapon to be tried, viz; honest argument. Why have the holy(?) guardians of the world's welfare not tried this weapon upon the Saints? because they know that its strokes would fall harmless upon Mormonism, while their rebuffs would crash the rotten systems of sectarian Christianity to powder. It is to be hoped, that when the world reflects upon these things, and becomes satisfied that Mormonism is a reality, and that no weapon formed against it can prosper, the honest hearted will embrace it, and prove by their faithfulness to their covenants thro' evil and thro' good report, that they are of a far nobler nature in the sight of God, than those puff-balls of Belial who affect such wondrous contempt of Mormonism and the Latter-day Saints.

LATER FROM SALT LAKE.

BR. YOUNG'S DESTROYING ANGELS!

THE MORMONS BREAKING UP IN A GRAND ROW.

Hundreds of Apostles Running Off.

FRIGHTFUL REPORTS!

UNDER the above caption, in yesterday's *Globe*, we found a summary of the latest intelligence received from G. S. L. City, and Carson Valley. It says, quoting from an interior paper: "Two of the apostates had arrived in Carson Valley, having ran away from Salt Lake on the sixth of April, and swam Bear River, near by, to make good their escape."

From this very reliable source, they learn that the dissensions among the Mormons have come to an issue; three hundred who had become disgusted with the rule of Brigham Young have left for the Atlantic States, and six thousand more are anxiously awaiting a safe opportunity to escape, but are prevented from doing so by a band of bravoos employed by Brigham Young, and known as the "Destroying Angels." They report that dead bodies are being constantly found about that place, said to be murdered by Indians, but whose death is, by this brace of apostates, charged to the Mormons. And all this is greedily swallowed on the rumormongers' testimony of two men, of whose character and antecedents they are ignorant, and whose evidence has not been given in person. It is customary to confront the accuser and accused, and hear the testimony on both sides before judgment is pronounced; but we suppose the "Mormons" are considered outside the pale of humanity, and are not entitled to the common rights of mankind—but we must tamely submit to every outrage, insult and slander that may be heaped upon us, and if we dare to reply or defend ourselves, men affect to be astonished at our "audacity" and "unblushing effrontery."

How did it sit upon the stomachs of our "Mormon-eating" contemporaries, when, upon the appearance and testimony of such men as Muligan and Duane, during the recent Vigilance excitement, the sympathies of the New Yorkers and others were enlisted in their favor, and the San Franciscans were denounced as a horde of mobocrats and ruffians, and enemies to their country and government? Yet there was far more foundation for such charges against the citizens of San Francisco than there is for the reports concerning the insubordination and disloyalty said to exist in Utah now. We think any suggestions to put down rebellion in Utah, even supposing it to exist, comes with a very bad grace from those who so recently violated every principle of law, held the authorities of the State at defiance, and even went so far as to prepare to resist the forces of the General Government had they been called into requisition. When thousands of the citizens of Utah are seen in hostile array against each other, and seizing the arms and stores of the Federal Government to use against its authority, and to prevent its officers discharging their duties—then it will be time enough to cry out about the disloyalty of the Mormons, and even then, unless devoid of shame, San Franciscans might well blush to say anything about it.

We do not expect, however, always to have undisturbed peace at Salt Lake. The wicked and the righteous cannot dwell harmoniously together; but though we should have as much trouble in our midst as the Israelites had in their journey from Egypt to Palestine, it would prove nothing against this principles we teach. But these stories party their own insatiable

with them. Six thousand men are anxious to leave Salt Lake, but dare not for fear of the "destroying angels," while two make their escape to California and three hundred to the east—how consistent! Hundreds of Apostles leaving, when there are but two! The Mormons have broken up in a grand row; and yet, hundreds of them are showing their confidence in the principles and the authorities, by starting on missions, to the States and elsewhere, dragging handcarts after them.

But you did the best you could, gentlemen, under the circumstances. It's a hard matter to make a lie look like the truth.

Ex-Judge Drummond and his Slanders.

A MAN by the name of Drummond, who by some means known to political tricksters contrived to get the appointment of U. S. Associate Justice for the territory of Utah, has, since leaving that territory, been using every exertion to foment difficulty and to arouse a spirit of hatred in the minds of the Government and people of the States against the inhabitants of Utah. Not content with multiplying and publishing the most base and unfounded charges against that people over his own signature, he has descended to the most contemptible shifts to strengthen and corroborate his infamous falsehoods. We have good reasons to believe that he has been writing anonymous communications to papers in this city and elsewhere, dating them in Utah, while he, himself, was in this city or country, by this means hoping to give his slanders greater notoriety and weight with the public. Another instance of his deception and the despicable means he has taken to gain credit with the government and people for being an efficient officer, etc., is the circulation of an address purporting to have been delivered by him to the Grand Jury of Carson county, U. T., on the subject of polygamy, which was published extensively both in the East and this country, and for his boldness in delivering which to a "Mormon" jury he was much applauded! This published address was never delivered by Judge Drummond in Carson county. Mr. Nixon, a highly respectable merchant in Carson Valley, in alluding to this subject in a communication published in our issue of the 3rd ult., says:

"I learn from several papers, that the Hon. W. W. Drummond has considerable to say about the Mormons and their doings in Utah. It is a pity, however, that he did not keep a correct copy of his address made to the Grand Jury when holding court here last July. You have doubtless seen an account of his pretended address made at the above time and place, as published in the *Missouri Republican*, and which I am prepared to prove is as false as the devil could invent, and he knew it was best to publish all such matters as far from home as possible, so he might enjoy for a brief period the honor of being very efficient as a U. S. officer, and that of a great brave in traducing the character and morals of a people he knew to be as far superior to himself as light is removed from darkness. Documents for the above can be furnished on demand."

This is a specimen of the man, and it shows in a very striking manner the unreliability of the testimony of this slanderer of the people of Utah. A man that will condescend to such measures—that will manufacture and publish a spurious address for the little credit that he would be likely to gain in being "a great brave," would not hesitate long about going to greater extremes to carry out any plan that interested might dictate of malice devise.

His latest tissue of slanders is contained in a letter to the U. S. Attorney General, tendering his resignation of the office of Justice, and giving his reasons at length for so doing. Liberal extracts have been made from this by various papers; and one, the *Town Talk*, thinks that coming from such a source they can not reasonably be doubted. Conversant as we are with the most of the facts of the case, we see fit to differ with this opinion of our contemporary; we think they can be doubted, and most reasonably, too. The fact that Drummond held a Federal office in Utah, that he was clothed with the judicial emblems, neither makes him immaculate nor renders his testimony any more reliable or admissible than that of any other citizen. If he should make a true statement it would be but the truth, and not a particle more so than if told by a man who held no office; so also if he published falsehood, it would be as much so coming from him as it would were it to come from the veriest knave in existence. Did office make men virtuous, honest and trustworthy, and were there no disreputable and corrupt politicians, how inviting a country would California be!

In another column we publish a letter written by Feramors Little, Esq., sent by him to the editor of the *N. Y. Herald*, which denies in emphatic language the most of the charges made by Drummond in his letter of resignation to the Attorney General. But what are termed the crowning crimes of all those of which the Mormons are said to be guilty, are the murders of Capt. John W. Gunnison, and his companions, Hon. Leonidas Shaver, the predecessor of Drummond in the office of Justice, and the Hon. A. W. Babbitt, late Secretary of the Territory of Utah. Governor Young, his immediate associates, and the people of Utah are charged by this political horse jockey with these crimes. He says he could if necessary, refer to a cloud of witnesses to attest these charges, but shall not do so for the reason that the lives of such gentlemen as he should designate in Utah and in California would not

be safe for a single day. A most plausible excuse truly! "If necessary he could refer to a cloud of witnesses"! Is it not necessary to have more than the testimony of one individual to substantiate such grave charges, or is the bare assertion of a man, who, while acting as U. S. Justice in Utah, was condemned, if report speak truly, for breaking the laws, to be considered a host within itself? Must the testimony of such an individual outweigh the acts of a whole people, whose loyalty, hospitality and devotion to the interests of humanity have been exhibited for years on all hands?

Let men scrutinizingly and impartially examine the course taken by the people of Utah from their earliest settlement of that territory until the present, and they will find that every characteristic of theirs gives the lie direct to all these charges. When men murder there is generally a motive for the commission of so foul a deed, there is something to be gained—What motive could there be for the Mormons to murder Gunnison and his party? or Hon. Leonidas Shaver? or Hon. A. W. Babbitt? What could they expect to gain by their deaths? The former was on the most friendly terms with the people of Utah; his guide who fell a victim with him was a Mormon. Shaver was a warm friend of the people and universally respected; it is reasonable to suppose, therefore, even were they in the habit of committing crime, that they would poison a known friend to have his place filled by such as Drummond? Laying aside the ample evidence there is to point out the real murderers of Gunnison and Babbitt, there is an abundance of evidence to be found completely exonerating the people of Utah from all participation in or knowledge of those lamentable occurrences. But with the evidence of such an indisputable nature made public, to prove the utter falsity of these charges, the only wonder is how a man can be so reckless and depraved as to make them, or editors so regardless of truth as to publish them.

The idea of charging these crimes to the people of Utah is preposterous, and were they not bruited abroad in so many public journals we would pass the charges by with silence and contempt. Drummond fosters a malignant and vindictive enmity to the people of Utah. His violations of law and good order in Utah were rebuked in so prompt a manner that the remembrance thereof rankles. He wishes to be revenged, and how easy it is to accomplish this by publishing falsehoods about the Mormons! The item of knowledge, however, in possession of the Mormons that GOD LIVES, is, under such circumstances, supremely consoling. The wicked may rage, and imagine and publish vain things, but what will they accomplish? God will vindicate and preserve His people, and they will live and flourish while the wicked will perish and their names be buried in oblivion.

Correspondence from the "Mormon."

MERCHANT'S HOTEL,
NEW YORK, April 15, 1857.
EDITOR HERALD—Sir: As myself and Mr. E. K. Hanks are the last persons who have come to the States from Great Salt Lake City, I deem it my duty to bear testimony against the lying scribbles who seem to be doing their utmost to stir up a bad feeling against the Utonians. We left our homes on the 11th of Dec., brought the last mail to the States, and certainly should know the state of things there. The charges of Judge Drummond, are as false as he is corrupt. Before I left for the States, I was five days every week in Great Salt Lake City, and I witness to all the world that I never heard one word of the burning of nine hundred volumes of law, records, &c., nor any thing of that character, nor do I know, or ever heard of anything of the dumb boy story he talks of.

There is only one house between my house and the Penitentiary said to contain "five or six young men from Missouri and Iowa," and I do know that up to the day I left there were only three Indians in that place of confinement; who were convicted at the time of Col. Steptoe's sojourn there, for having taken part in the massacre of Capt. Gunnison and party, which Drummond now charges upon the Mormons; even though Col. Steptoe and the United States officers then in Utah investigated the affair thoroughly, and secured the conviction of the three Indians alleged to do this. This is an unblushing falsehood that none but a man like Drummond could pen.

The treasonable acts alleged against the Mormons in Utah are false from beginning to end. At Fort Kearny we learned all about the murder of Col. Babbitt, and do know that that charge against the Mormons is but another of Drummond's creations. I had plenty of time to write, and to say that I am astonished to find in the States rumors against Utah. We left our homes in peace, dreaming of no evil, and we come here and learn that we are the most corrupt of men and are preparing for war. But in New York, &c., new spiracles were blown upon them, and they were told that they were the most corrupt of men, and were preparing for war. But in New York, &c., new spiracles were blown upon them, and they were told that they were the most corrupt of men, and were preparing for war.

Correspondence.

From our Correspondent:

MORMON CAMP, near Benicia, May 18, '07

EDITOR OF THE STANDARD,

DEAR SIR: The morning you took your leave of the Saints in Duncree, I repaired to the large settlement on Cache Creek, about twenty miles from Buckeye, where I soon obtained an opportunity of preaching to a goodly number of the people of that place. I was invited to preach in three places during my short visit there, at two different places after preaching upon the first principles of the Gospel, I was invited to preach upon the subject of polygamy. I did so, and never have I seen people pay better attention, or manifest a better spirit than they did upon both occasions. The doctors and priests were present. I gave an opportunity for reply at one of my meetings, but no one objected to the principles I advanced. I am compelled to believe there will be good done in that part of my field of labor.

Another member has been added to the Buckeye Branch since your visit there. I left the Saints at that place the 16th instant, all feeling well. Accompanied by Moses Thatcher, my colleague, I met with the emigrating Saints near Susan's Ferry, and organized them on the 16th for their journey to San Bernardino. Brother John Roberts has charge of this company, which numbers twenty-three souls. They are well fixed for the journey, with horses, mule wagons and traveling equipment; they are well and in good spirits, and I anticipate they will have a safe and pleasant journey; they are going to take the Tulare route, which I think is the nearest and best.

All the other Saints on this side expect to emigrate to Salt Lake City, and are anxious to get off. The Buckeye Saints appreciate the value of your visit, and your teaching and instructions to them, and will long be remembered as a time of refreshing—as a pleasant and sunny spot that they passed over in their onward progress to exaltation and perfection. Brother John and Aaron Thatcher expected to leave Buckeye this day, for their respective fields of labor. May God bless them, for they are faithful, good boys.

We preached at the new School House near Susan's yesterday. Every where we go the people seem to be more interested in late: our testimony has more effect, and the people seem to be impressed that the judgments of God are about to be visited upon them. I know that there is a great work to be accomplished in this country by the Elders, and we have not a moment to spare, for the time is short to perform it. We have more calls than we can fill; there are more here now.

In the counties above here, on this side of the Sacramento river, everything is dried up. The mountains are on fire already; no grain will be raised; there is little or no feed or water for cattle or horses, and every day droves of stock may be seen passing to the Coast Range, where the feed and water are more plenty. All look gloomy and are in pressed with the idea of a famine. They think if it is so dry in the blooming month of May, what will it be during our long hot season without rain.

Bro. Thatcher joins me in love to you and all the Saints. We ask an interest in your faith and prayers, that we may be sustained in our labors over here. Yours in the New and Everlasting Covenant,

HENRY G. BOYLE.

From our Correspondent:

FROM CACHE CREEK, YOLO COUNTY.

CACHE CREEK, May 6, 1897

BROTHER CANNON,

DEAR SIR: I take up the pen this morning to address you a few lines, although I have nothing of importance to communicate. There is a great dearth of news in this region—dry dunes, short crops and long faces generally. The Mormons, I believe, are the happiest people about here, having an ever living fountain of eternal joy within, independent of, and uncontrolled by, external circumstances. Our hearts also, are exhilarated with the prospect of emigrating to Zion during the coming season. A Mormon's heart, you know, is continually overflowing with faith, hope, and charity, the three principal rounds of that ladder which Jacob, in his vision, saw ascending from earth to heaven, and which teach us to have "faith in God, hope in immortality, and charity to all mankind." While influenced by these eternal principles, it is impossible for us to experience any other emotions than those of joy and contentment. The teachings we received from yourself, brothers Stuart, Sherman and Boyle, during your late visit, have made a deep and lasting impression on our minds. Our understandings have been enlightened, our hearts purified, our faith increased, and I feel confident that the seeds you have sown will eventually bring forth good fruit. How comprehensive and liberal are the teachings of Mormonism, when compared with the narrow and contracted views entertained by the sectarian church generally! Who that has ever been imbued with the divine spirit of the gospel, could ever be content to remain a member of any of the different denominations at present existing in the so-called Christian world? In the language of a beautiful poet, we might exclaim:

"Who would the horrors of night would abide,
Who could taste the pure beams of the sun;
Or who that has drank from the crystalline stream,
To the feeblest food would return?"

Mormonism is truly progressive in its character. Our minds having once become illumined with its first principles, an earnest desire to acquire new truths seems to take possession of us, our minds are quickened, and if we will act on the knowledge we receive, the Holy Ghost, that Spirit which leads and guides us into all truth, will inspire our hearts and direct us in acquiring those principles which purify, at the same time that they enlighten and lead us into eternal life. Some of my Gentile friends here smile at what they term my enthusiasm in the cause, and possibly you may do the same; but I do assure you, brother Cannon, that I feel to rejoice in the light I have received. My heart is filled with gratitude when I think of the great things Mormonism has done for me. It has snatched me from the beguiled pathway of infidelity, and given me a knowledge of the true and living God. Hence I honor it, I revere it, and magnify my position as a member, an humble one surely, but still a member of the Kingdom of God. With regards to sister Cannon and the brethren with you, I remain, very truly, your brother in the cause of truth.

W. F. ANDERSON.

THEY WHO ARE NOT FOR THE FUTURE STANDARD, MORMONISM IN WATSONVILLE.

DEAR BROTHER CANNON: Pursuant to appointment the Rev. Mr. Higbie gave a lecture against Mormonism on yesterday (May 17th). We had been invited

to reply, but when the time came, no effort was made to prevent the Elders doing so. The sum of the lecture was this: Joseph was a bad man—the Book of Mormon was a spurious copy of the Spaulding Romance—the Mormons believed God had a body and parts—and believed in the gift of the Holy Ghost. The discourse, tho' carefully prepared and read off, was unusually flat and stale, and had no effect on the minds of the audience.

At the close of the lecture, a class meeting was called, and appointed at 8 o'clock, to prevent an answer. But Elder Wandell asked the congregation to do us the justice to permit us to answer. The Methodist Church South was opened to us, and a large congregation turned out to hear. We are confident that prejudice has been broken down and good has been done. Mr. Higbie is to preach on polygamy and baptism for the dead in four weeks from yesterday. He will be answered. Yours in the covenant,

C. T. GARVEY, Clerk.

Arrival of the John L. Stephens.

The P. M. S. S. J. L. Stephens arrived on Friday the 15th instant, about 5 P. M., bringing nine hundred and twenty passengers, and dates from New York to the 20th ult. The following is a summary of the principal items of intelligence:

CALIFORNIA APPOINTMENTS.—Hon. J. W. Denver has been appointed Commissioner of Indian Affairs. Vincent E. Geiger has received the appointment of Indian Agent vice Patterson, removed. H. Hemphill was appointed Superintendent of the Mint at the 18th. Major Roman has received the position of Appraiser, and a Mr. Hare Assistant Appraiser. Jesse Elder has received the Postmaster'ship of Sacramento.

THE CHINA MISSION.—Hon. W. B. Reed of Philadelphia, has been appointed Minister Plenipotentiary to China, and was to leave in the steam frigate Minnesota, which with the Mississippi and sloop of war Germantown had been ordered to the China Sea.

THE WAGON BOATS.—The Department of the Interior has nearly completed the arrangements for the construction of the Wagon Road to the Pacific. Proposals have been issued by the Post Office Department for carrying the entire letter mail from the Mississippi to San Francisco in four-horse coaches, semi-monthly, weekly and semi-weekly.

H. Noble, of Minnesota, John Kirk of California, and Wm. McGraw, of Missouri, have been appointed Commissioners to superintend the construction of the Wagon Roads to California.

Gov. Gray has been recommended for the Governorship of Utah, but it is said that Major Ben. McCullough will receive the appointment.

It was rumored that the Hon. Augustus Schell, recently appointed Collector of New York, was about to resign to be succeeded by Robert H. Tamm. The latter, however, has been arranged that Mr. Schell shall have any foreign appointment that he may select, except France and England, which are pledged to Sill and Olney Jones in compensation for cabinet appointments.

The New York Chamber of Commerce has at last taken the subject of shipping seamen into consideration, and appointed a Committee to investigate the matter of advance wages, the object being to see if the seamen cannot be improved by making them earn their wages before they receive them.

The U. S. frigate Niagara was to sail from New York on the 20th, to aid in laying the submarine telegraph cable between the two continents.

The steam frigate U. S. quahannah, it is said, will accompany the Niagara in laying the telegraphic cable. She is now in the Mediterranean, and was at Genoa on the 6th of March.

The expedition which is to survey a route for a railroad from ocean to ocean, through the territory of Honduras, was to have sailed from New York on the 15th. The chief engineer is Mr. Trautwein; agent, Mr. Squier; Geo. R. Gildren, of ethnological fame, is of the party.

The Milwaukee and Mississippi railroad is completed to the Mississippi river.

The Garrison & Morgan steamers are to lay up during the turn of affairs in Nicaragua.

The President has reappointed Christopher Carson agent for the Indians in New Mexico, and appointed Samuel M. Yost to a similar office in that Territory, vice May resigned.

Mr. Reacher, of N. Carolina, is appointed Governor of New Mexico. Mr. R. served as a whig in Congress.

The recall of Hon. John Forsyth from Mexico is said to be fully resolved upon, and rumor has it that the Governor of New Jersey will be tendered the place.

The Emancipationist candidate, Mr. Wimer, is elected Mayor of St. Louis by 1500 majority.

The presents from the King of Siam to the President, have been deposited in the State Department. They include beautifully executed swords and spears.

Very severe frosts have occurred in Maine, the rains having caused a flood in the Sacramento river, the Pequot region, unexampled since August, 1895, a period made memorable by the White Mountain fire. The water at Conway rose twenty-three feet in fifteen hours, and the intervals from Upper Conway to Great Falls, in Hiram were overflowed. The numerous logs that have been accumulating in Swift River, Conway, for three years, are being scattered far and wide over the banks—a total loss to the owners. At last accounts the river was still rising. The bridges on the little Ouelpee have been carried away, and it was feared there would be a general sweep on the Ouelpee and Saco rivers.

The Merrimack river has also risen. The Manchester (N. H.) American, of the 16th says: "The Merrimack is higher to day at this point than it has been for five years. At Concord, the territory east of the village is entirely overflowed, and the roads are buried in a sea of water. The damage to the Montreal railroad is considerable, but we have not learned to what extent."

On the 14th a fire occurred in Baltimore which burned several large warehouses and their contents, on Charles and Lombard streets. The loss will reach \$400,000 of which \$200,000 is insured. Fifteen persons were buried in the ruins.

A serious fire has been raging in the turpentine forests of North Carolina.

EXPANSION.—The draft of Washington's Farewell Address, in his own handwriting, has been missed from the Patent Office, at Washington, and it is feared it has been stolen.

In St. Louis on Saturday night, the 11th April, two persons were murdered outright, and two others stabbed so badly that they would in all probability die, and not one of the murderers is known. The first victim was an Irishman named Carr, who was called out of a house by another man, and returned in a few minutes saying he had been stabbed, and shortly expired. This is the story told by the inmates. The next two Germans, named Heins and Greigert, who were suddenly attacked and stabbed in the street. The last was a man named Jacob Fisch, who was also stabbed in the street.

At Alexandria, Va., on the night of the 19th April, Geo. W. Goodrick and James Clarke had a quarrel in a grog shop, and Goodrick stabbed Clarke in the abdomen so severely that he died in a few minutes. A horrible case of seduction and abduction, resulting in the death of the victim, is made public in the Chicago press. A spiritualist, named A. J. McBride, of Knox county, acted as physician to one Elizabeth Jones, who, through his artful device, succeeded in accomplishing the ruin of the girl. The villain escaped.

A desperate conspiracy among some twenty or thirty of the prisoners was discovered by Mr. Gray, Warden of the Tomba, New York City prison. The plot was to make the revolt on Sunday. Each prisoner was to be armed with knives and pistols, to be furnished by friends outside. The deputy keeper was to be seized and, if possible, thrown into the jail, and locked up. But if this could not be effected, they were to be dispatched with knives and pistols, to be used to resist any attempt to prevent escape. A policeman, named Hardenburg, was killed by burglars in New York City on the 16th. No arrests.

Coroner Conroy is on trial in New York for improper conduct during the Burdell inquest.

A telegraphic dispatch from Chicago, April 18th, says that Eli Griffin, a half breed, has been hung by the mob in Jackson county, Iowa, for killing a white man named John Ingalls. On the same day a mob entered the jail at Bellevue, and took a prisoner accused of murder and counterfeiting out and hung him.

The jury in the case of Rev. T. S. Kallach, of Boston, charged with adultery, failed to agree. Immediately after the conclusion of his trial the members of his church held a meeting and invited him to resume his ministerial labors with them, and he did so, preaching to an immense audience. A "donation party" was given in his honor, which realized over one thousand dollars.

The legal representatives of Ulrich Paulk, a citizen of Alabama who was killed by a collision between two passenger trains on the South Western Railroad in Taylor county, Ga., have recovered \$20,000 damages from the Company. The case was tried before the Georgia Supreme Court.

After the destruction of the settlement at Spirit Lake, the Sioux Indians made an attack upon Springfield, in the southern part of Minnesota, but were repulsed with a loss of about a dozen men. A detachment of one hundred good troops pursued the Indians, but being without provisions were compelled to return.

KANAS.

Gen. Harnay has been appointed to command the U. S. troops in Kansas, assigning him Fort Leavenworth. An increase of the government forces has also been ordered, consisting of the eight companies of the tenth infantry, and a detachment of four companies of cavalry and infantry, ordered under Col. Sumner, to proceed about the 10th June through the Indians of the Plains. In the early part of June there will be in Kansas as many as 10,000 whites and four thousand troops; of which fifteen hundred will be detached on special service, as soon as the grass on the Plains will admit of the movement of animals. None of these troops are intended for Utah, as has been conjectured.

Henry J. Adams, the free State candidate for Mayor of Leavenworth, Kansas, has been elected by 180 majority.

The appointment of Robert J. Walker as Governor of Kansas appears to give pretty general satisfaction, especially to the free State party.

MAYTA.

The Democratic Convention had nominated James L. Collins for Governor of New Mexico. Manuel Otero, late Delegate to Congress, had been re-elected. Considerable excitement had been occasioned at Santa Fe on account of the circumstances growing out of a collision between a Mexican named Gruber and a soldier. Gruber shot the soldier, and then gave himself up and was taken to jail. A party of troops thereupon entered the jail and fired forty shots, killing Gruber and another prisoner, and wounding two others. Some of the soldiers engaged in the proceeding had been identified, and were to be tried for the offense.

HAYANA.

A telegraphic dispatch from Mobile, April 16th, says: The assassination of Wm. Sydney Smith, British Consul at Havana, had been attempted, on account of his exposure of slave transactions. The general impression was that there would be war with Mexico.

THE DIFFICULTY WITH NEW GRANADA.

The telegraph from Washington, April 16, communicates the following in regard to our relations with New Granada: "At an hour this morning to consider the questions connected with New Granada, and orders will be sent by the next Aspinwall steamer for our naval forces in the West Indies and the Pacific to concentrate on the coast of Panama. Should it be necessary men will be landed on both sides, and the neutrality of the Transit guaranteed to all the world. The British and French Ministers have been asked, on the determination of the United States, to return to the United States, if the new administration at Bogota has not offered to open favorable negotiations. The administration is determined that the rights of our citizens shall be respected. An agent of the Panama Colonization Company arrived here to day to urge the Government to energetic action."

TEHUANTEPEC.

A dispatch the same day to the N. Y. Times says: The administration here have been engaged for two days on Mexican affairs, which have assumed a new and serious aspect, in consequence of the imminent danger of the loss of the right of way across the Isthmus of Tehuantepec. News was received from New Orleans, April 7th, that violent disturbances had occurred at Tehuantepec, which resulted in the loss of many lives, and seriously affected the company's operations there, although the origin had not been ascertained. The Transist route. Official advice have been received to the effect that the Mexican government has admitted that the contractors to open the Tehuantepec Road have complied with the terms of the original contract, and that the official authorities have received the road.

PERU.

Peru remains very unsettled. Castilla, the President, had left on board the steamer Santiago, with two thousand troops. The Cabinet, led by Don Lambeyreque were in possession of Castilla's troops.

NICARAGUA.

The news from Nicaragua relates principally to the operations of Col. Lockridge and his command on the San Juan river. Walker's prospects are gloomy in the extreme, and the probability is that he has shared the fate of the unfortunate Crab and his party.

Col. Lockridge with four hundred men, endeavored to force his way through the enemy's lines and form a junction with Walker. The attempt failed, and his entire force was disarmed and disbanded, and the greater portion of them have returned to their homes in the States—many of them in a most deplorable and destitute condition.

The latest intelligence states that Walker's force was reduced to two hundred and fifty men, fortified in two adobe houses, on which the allies were bringing their great guns to bear. The allies are in possession of the allies. In all probability Walker and his men have surrendered before this.

EUROPE.

The elections in England have been quite exciting. In some places were attended by the most disgraceful and brutal violence, and in others by the most perfect order. Lord Palmerston's course and policy being sustained by an overwhelming majority.

The Spanish government contemplates the establishment of a submarine telegraph between Cuba and the United States.

Austria has announced that she will accept the mediation of the Western Powers, in the difference between her and Sardinia. The Russian Grand Duke Constantine had arrived at Turin on March 25.

Erom Madrid March 21, it is reported that, even in case of an arrangement with Mexico, a Spanish force will occupy some portion of the Mexican territory, "to protect Spanish subjects."

The Prussian government has announced that Prussia will persist in her course respecting the Danish Duchies, and the Prussian ports and coast are to be placed in a state of defense.

The Russians are concentrating a large force at Anapa. The rumor of successes by the Circassians is again repeated.

Some more arrests have taken place in Paris of persons charged with a plot against the Emperor.

A telegraphic message has been received from Calcutta, stating that the Emperor of China, disapproving of the proceedings of the Government of Canton, had given him orders to consider the Emperor's will that a battle was fought on the 8th of February, forty miles from Bashi, between the Bombay and Persian cavalry, which ended in the total rout of the latter, with the loss of eight hundred killed. The loss on the British side was ten killed and sixty-two wounded.

At Winston, Md., recently, a son of Philip Pendleton, and a young man by the name of Drain, from Chicago, had some misunderstanding which resulted in Drain's challenging young Pendleton. He accepted the challenge, and chose for weapons long knives. They rallied themselves down to a two-inch oak plank by the water, and fought until Drain was mortally wounded. Young Pendleton was nearly cut in two places. The doctor thought he was dead, but he was not. The doctor thought he was dead, but he was not.

Sharon or Sharon. Lately a case was pending in the Common Law Court of Memphis, Tennessee, in which a Mr. and Mrs. Helling had sued Philip R. Bohlen for breach of marriage contract, in failing to marry Mrs. Helling whom she was Mrs. Agnes Handsome, and who was the wife of a man named Handsome. The case was pending in the Common Law Court of Memphis, Tennessee, in which a Mr. and Mrs. Helling had sued Philip R. Bohlen for breach of marriage contract, in failing to marry Mrs. Helling whom she was Mrs. Agnes Handsome, and who was the wife of a man named Handsome. The case was pending in the Common Law Court of Memphis, Tennessee, in which a Mr. and Mrs. Helling had sued Philip R. Bohlen for breach of marriage contract, in failing to marry Mrs. Helling whom she was Mrs. Agnes Handsome, and who was the wife of a man named Handsome. The case was pending in the Common Law Court of Memphis, Tennessee, in which a Mr. and Mrs. Helling had sued Philip R. 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